January 8
1942

Millennial Star

Ancient Storehouse of a Great People

Vol. 104, No. 2 Thursday, January 8, 1942

POETRY

NOTHING WILL DIE

When will the stream be aweary of flowing
Under my eye?
When will the wind be aweary of blowing
Over the sky?
When will the clouds be aweary of fleeting?
When will the heart be aweary of beating?
And nature die?
Never, oh! never, nothing will die:
The stream flows,
The wind blows,
The clouds fleets,
The heart beats,
Nothing will die.

Nothing will die;
All things will change
Thro' eternity.
'Tis the world's winter;
Autumn and summer
Are gone long ago;
Earth is dry to the centre,
But spring, a newcomer,
A spring rich and strange,
Shall make the winds blow
Round and round,
Thro' and thro'
Here and there,
Till the air
And the ground
Shall be fill'd with life anew.

The world was never made;
It will change, but it will not fade
So let the wind range;
For even and morn
Ever will be
Thro' eternity.
Nothing was born;
Nothing will die;
All things will change.

—Alfred Tennyson.

THOUGHT FOR THE WEEK:

The jeweller does not cut and polish paving stones; it is the precious stones he cuts. It is a sign that the Lord counts us worth cutting, when He chastens us.

—H. Moorhouse.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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We believe that no governments can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.
—Doctrine and Covenants 134: 2.

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THIS WEEK'S COVER

A view of the hill in North America which for historical value surpasses any other site in the World's history. Here it was that the gold plates from which Joseph Smith translated the Book of Mormon were deposited by the sole survivor of an ancient culture. (See page 23)

Relief Society And Its Century

By President Amy Brown Lyman

Of the Relief Society

Sister Amy Brown Lyman

THE Relief Society of the Church of Jesus Christ of Latter-day Saints is nearing its One Hundredth Birthday Anniversary, which will occur on March 17th, 1942. Only three and a half months remain until that important event. Members everywhere, with high hopes and happy expectations, are planning for special observance of the day, and are working unitedly to the end that the membership may reach 100,000 by that time.

The life of Relief Society has covered one of the most interesting, important, and eventful periods of time in all history — a transition period, a period variously designated as the "Wonderful Century," as the "Women's Century," and by Latter-day Saints as the "Sacred Century."

The ninteenth century has been heralded as the "Wonderful Century" because of the great inventions and scientific discoveries which have distinguished the period, and also because of the new and definite social consciousness which began to evolve, and which has had a steady development. These unprecedented achievements were marvellous in themselves and far reaching in their effect on human life.

To Latter-day Saints the last century is a "Sacred Century," because in this period came the Restoration of the Gospel, with all its gifts and blessings, and the re-establishment of Christ's Church, which took place in 1830. It has also been a period of golden opportunity for Church members of all ages. The women of the Church, with the organization of the Relief Society in Nauvoo, March 17th, 1842, received official recognition when the Church itself was only twelve years old, and

this organization, together with the other auxiliary units, has furnished to its members unlimited opportunity for self-expression and personal development.

INVENTIONS REVOLUTIONIZE

A recital of the achievements since the early part of 1800 would fill a book. The development in transportation and communication alone would be a long story. Slightly more than one hundred years ago no man could travel faster, no goods could be shipped faster, and no message could go faster than a horse could run or a ship be blown by the wind.

With the invention of large and powerful machines, revolutionary changes in industry and labour took place.

Among other important accomplishments were the invention of the sewing machine, typewriting machines, friction matches, photography, and moving pictures.

Medical practice was revolutionized by the germ theory of disease, antiseptic surgery, anesthetics, X-rays, by great preventive health programmes.

With the conception of social justice and a decent standard of living, human welfare work was revolutionized. In the last one hundred years there has been as much progress in this field as in all previous time.

All of our social institutions—the family, the church, the school, the state, and the industrial order—have been greatly affected by these inventions, discoveries, and new concepts, to say nothing of wars and depressions, and many social problems which have arisen in connection with them have been passed on to social agencies. One single invention, that of the automobile, for example, affected the family both directly and indirectly, and society in general. It influenced morals, manners, habits, customs. It brought new types of behaviour and crime. It affected railroads and other means of transportation; it affected every city and town in the world.

WOMAN'S CENTURY

It is interesting to look back over the so-called "Woman's Century" and to note the effort and struggle which was put forth by women for freedom, recognition, and opportunity. It is also interesting to observe that the whole movement was witnessed by Relief Society women who were not only true sympathizers, but were aids to the cause. One hundred years ago a woman was recognized for good behaviour, and was honoured for a good character, but she had none of the rights of a citizen in a democracy. In some respects the position of a married woman was little better than that of a slave. She could not own property, she could not exercise proper control over her own children. She was even subject to corporal punishment if man saw fit to use it. Women in general were without the right to education or to the ballot.

FEAR FEMALE INFLUENCE

There were many fine chivalrous men in those early days, however, and many good husbands. Philosophical men were

often amused by the desire of some men to keep woman a perpetual minor, and were wont to make humorous comments regarding the situation. Dr Gregory, an old commentator, wrote in 1800 in his legacy to his daughters, "If you happen to have any learning, keep it a profound secret, especially from men, who look with jealous, malignant eyes on a woman of great part of cultivated understanding." Others advocated the idea that it was "better to have any scheme (for advancement) appear to originate with men, otherwise many good men would fear the effect on society of so much female influence."

Nearing its centennial, Relief Society can review with pride its life, labours, opportunities, and accomplishments. From the day of its organization in Nauvoo in 1842, with its 18 charter members, to the present time with its 90,000 members, it has had freedom, recognition, and opportunity. It has been known as the service organization of the Church. In the settlement and development of Nauvoo, with all the hardships incident thereto, Relief Society women played a prominent part. In the travels on the plains they nursed the sick, comforted the bereaved, and helped to lay away the dead. In the pioneering of the western desert, and in the building of a great empire, they performed their special work with outstanding credit.

Relief Society has aided its own members and enriched their lives as well as helping countless other thousands who have looked to the organization for encouragement and enlightenment as well as for practical help.

TIMID AT FIRST

Women have been changed and almost transformed through working in the Society. Many, at first too timid to take any part, have, through study and effort and practice, become able conversationalists, successful officers and class teachers and well poised intelligent individuals. They have learned much about how to meet life successfully, how to adjust to their environment, and how to get along with one another.

The organization has also made definite contributions to the communities where it has functioned, in civic enterprises, in the fields of adult education and training, in human welfare in its various phases, in applied religion, and in spiritual development.

Through all the changes that have taken place in its lifetime, the Relief Society has aimed to adjust its programme of activities and human helpfulness to meet the particular needs of each period. In early days in Utah, besides carrying on its regular work, it established co-operative concerns so that women could exchange commodities and the labours of their hands; it built Relief Society halls so that women could have their own places in which to meet and carry on their activities outside the one room chapels then provided by the Church. (One such hall cost a Ward Society approximately £500.) It provided nurse courses to teach women to care intelligently

(Continued on page 31)

Nauvoo - Where Women Made History

By Elder Bryant S. Hinckley

WHEN Joseph Smith moved to Nauvoo (Commerce) in the summer of 1839, he was thirty-four years of age. The five years intervening between his going to Nauvoo and his martyrdom in Carthage Jail were the crowning years of his great life. All that he did or undertook to do bore the evidence of vision, inspiration, resourcefulness and capacity. He secured the charter for the City of Nauvoo, organised the Nauvoo Legion, provided for the establishment of a university, projected and carried forward the erection of the Nauvoo Temple and of the Nauvoo House, and organized the Relief Society.

One hundred years ago on the 17th of March the organization was effected in an upper room of a small brick store in the historic City of Nauvoo, Illinois. There were present at this meeting Joseph Smith, the Prophet, who directed the proceedings, John Taylor, Willard Richards, and a group of 18 women, for the most part young women, many of whom became prominent in the Church. The little store building has long since fallen into decay, and now all that remains of it is a part of the crumbling walls of the basement.

GROUND PROTECTED

Standing near this spot is a beautiful monument placed there by this Relief Society in 1933. Thus the ground upon which the organization took place almost a century ago is for all time hallowed and protected.

Nauvoo was then a beautiful and flourishing city. It is now an almost forgotten village, with few landmarks to remind us of those far away days and of the heroic and God-fearing people who built the city.

REFLECTS CREDIT

The organization has an enrolment of 90,000 and is endeavouring to increase this to 100,000 by the end of the first hundred years of its existence.

We congratulate the Relief Society upon its aims and purposes, its contributions and achievements, upon its past record and its prospects for the future.

Its progress reflects credit upon its leadership all through the century. Its service to the Church has found a warm place in the affections of the people; its record is adorned with deeds of benevolence to the living and of service to the dead.

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YOUR HELP PLEASE!

Is there a lady, Church member, who will be willing to accept a position of housekeeper (with pay) to Brother Gee, whose wife died recently. A nice, comfortable home, and a pleasant old gentleman to look after. Please reply to the Mission Office.

A Sister is urgently needed to take a post of cook (with pay) in the Mission Home, to help Sister M. W. Anastasiou. Please reply to the Mission Office. —President A. K. Anastasiou.

Relief Society Centennial Poem And Short Story Contest

THE Relief Society Board of the British Mission announces a Poem and Short Story Contest as a feature of the observance of the Centennial Year. The Relief Society Centennial is to be the theme of both, and the best Story and Poem submitted will be published in the "Star" in the latter part of March.

The object of these contests is to encourage the women of the British Relief Society to do creative writing in the form of poetry and of prose. We feel certain that there are latent authors among us, who are unconscious of their own abilities. Then, too, in attempting to do creative writing, we appreciate more fully the beauty in the existing materpieces of literature. This year the Relief Society Centennial is a subject containing innumerable possibilities for self-expression and appreciation.

The contests open with the publication of this article and close on March 1st. Let us all think about the subject, Centennial, during our housework, travelling on buses, or in any other odd moment, and hope for some glimmer of inspiration. Let us show our American Sisters that in spite of over two years of destructive war, we are still capable of creative thoughts!

RULES OF THE CONTESTS:

1. The contests are open to all Latter-day Saint women except members of the Board.
2. Only one attempt in each field may be submitted by each contestant.
3. The theme of the poem and the story shall be the Relief Society Centennial.
4. The poem should not exceed 24 lines, and the story, 1,000 words; both should be legibly written or typed.
5. All entries must be submitted not later than March 1st, and should be addressed to Mrs. Marie W. Anastasiou, 149 Nightingale Lane, London, S.W.12.

(Mrs.) Miriam Mann,
Secretary, British Mission Relief Society Board.

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DEATH

CLARKE — Brother Joseph Levi Clarke, aged 77, of 205 Coronation Avenue, Bath, passed away on 2nd December. Funeral Services were conducted at Somerton, Somerset, by President Herbert S. Millard on 7th December. The grave was dedicated by First Counsellor Henry E. Neal. Floral tributes were received from the members of the Bristol Branch, of which Brother Clarke was a member, and also from the Hanham Branch.

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ANNOUNCEMENT.

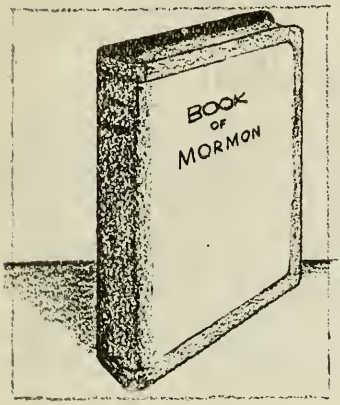
The new address of the Brighton Branch Hall is as follows:—
77, Grand Parade, Brighton, Sussex (first door).

Voices From The Dust

By Elder E. Cecil McGavin

Author of "Mormonism And Masonry" and "Cumorah's Gold Bible"

Third in the Series "A Marvellous Work and a Wonder"



DURING the thousand years that the Nephites dwelt in this land, their inspired propets and historians recorded their history upon metal plates. One of their last historians, named Mormon, made a set of gold plates upon which he recorded a brief summary from the many records that had fallen into his possession. His son, Moroni, after the father had fallen in battle, wrote the final chapters of Nephite history and buried the precious record in the earth. Fourteen centuries later, as a resurrected person, this same Moroni revealed to Joseph Smith the hiding place of the gold plates.

With the publication of the Book of Mormon, voices speak from the dust and slumbering nations arise as if from death and obscurity. Heretofore meaningless texts of scripture take on a newness of meaning, such as the following examples:

"Truth shall spring out of the earth; and righteousness shall look down from heaven."—Psalm 86: 11.

"And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust."—Isaiah 29: 4.

This last scripture is so significant that the preceding verses should be considered with it. The 29th Chapter of Isaiah begins thus:

"Woe unto Ariel, to Ariel, the city where David dwelt. . . . Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel.

"And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee."

Then follows the gem about speaking out of the ground after being "brought low." This scripture is very obscure, yet it seems to be comparing the destruction of the people whose voice would speak from the dust, with the woeful distress of the people in the city where David dwelt.

KING BUILDS TOWERS

Josephus has written of the mounts and forts that were

The Latter-Day Saints' "Millennial Star"

THURSDAY, JANUARY 8, 1942

EDITORIAL

Childhood In The Gospel Plan

A BROTHER in the Church had a relative to whom he had preached the Gospel, to some extent, and, it seemed, he had at least convinced him of its value in so much that the relation expressed the desire to have his newly born child blessed and named under the hand of the Priesthood. This ordinance was performed and thenceforth all connection with the Church was eschewed. The brother endeavoured to maintain the original interest shewn by his relative, but his efforts were unsuccessful.

When the child reached the age of accountability, the parents were approached with the view to obtaining their consent to the child's baptism. Something of a discussion arose over this gesture, the argument put forward by the non-member being, that having had the child blessed or "christened" in the Church, no further action was necessary to ensure benefits for it, and statements made evinced the fact that the parents believed in a sort of immunity from practically all evil because they had taken the original action in having the child blessed by a Priest of the Latter-day Saint Church.

It was pointed out that, although this Priesthood is the only true authority to act in God's name on earth, any blessing administered under its power will only be efficacious so long as the individual concerned, or, in the case of a child under the age of eight years, the parents, continue to comply with the directions of the Lord. The responsibility lay with the parents to train the developing mind of this child into a proper way of thinking righteously and acting so. On becoming eight years old, their obvious duty was to have the child enter the waters of baptism, be confirmed a member of the Church of God, and receive the Gift of the Holy Ghost, a gift to guide, teach and direct, bringing all things to one's remembrance.

This case is not uncommon. Indeed it may be said that often the same situation arises even with Church members themselves. The Gospel provides for a human being from the time one becomes the toddling babe until death separates spirit from form when it passes on; but the returns from this great

store of spiritual, physical, and mental wealth are only in proportion to the investment made. That investment consists of compliance with a set of laws designed for the benefit of humanity.

If parents do not give their children the privilege of baptism at the required age, teaching and training them constantly, zealously guarding their welfare throughout those tender, character-moulding years, irrecoverable time is lost and excellent opportunities wasted.

Much valuable work has been and is being done in the field of child welfare and training, and a good deal of careful research has been made in that important field in recent years. Results have been successful—unquestionably so. Yet there is no doubt that the most important basic training any child can have takes place in the home where it spends ninety per cent of its time, and if the home is permeated with the spirit of the Gospel, then any child reared under this influence has a distinct advantage. From the home to Primary and to Sunday School is the proper way the child should walk. If the love of God and truth is instilled into the absorbant child mind, it is certain that the difficult adolescent period that all youth must weather will be fraught with far less trouble and temptation than otherwise.

Parents, it is a sacred duty to train your children "up to the pitch" of baptism, and from then on to impress them as they grow to manhood and womanhood with the import and sacredness of those solemn vows made at the watery grave.

Remember, it is another soul for God, and though the growth of the Church may seem slow from without, from within it can be made certain and sure through your efforts.

"For if I have learned the truth, there has been disputations among you concerning the baptism of your little children. And now, my son, I desire that ye should labour diligently, that this gross error should be removed from among you; for, for this intent I have written this epistle. . . .

"Listen to the words of Christ, your Redeemer, your Lord and your God. Behold, I came into the world not to call the righteous, but sinners to repentance: the whole need no physician, but they that are sick; wherefore little children are whole, for they are not capable of committing sin: wherefore the curse of Adam is taken from them in me, that it hath no power over them. . . .

"Behold I say unto you, That this thing shall ye teach, repentance and baptism unto those who are accountable and capable of committing sin; yea, teach parents that they must repent and be baptised, and humble themselves as their little children, that they shall all be saved with their little children." —The words of Mormon to his son Moroni.

—J. P. H.

raised during the siege of Jerusalem:

"Now the king of Babylon erected towers upon great banks of earth, and from them repelled those that stood upon the walls. He also made a great number of such banks round about the whole city, whose height was equal to those walls."

This same text infers that those who would speak from the dust would meet a similar fate. It is a striking coincidence that recent scientists have found evidence that in the region where the plates of the Book of Mormon were found, ancient fortifications had been erected by a superior people who were evidently destroyed by the ancestors of the American Indians. A few quotations from this vast array of testimony will suffice to establish this claim.

One historian has written of the remains of ancient defences in western New York and the mysterious people who erected them:

UNABLE TO ASSIST

"We are surrounded by evidences that a race preceded them (the Indians), farther advanced in civilization and the arts, and far more numerous. Here and there upon the brows of our hills, at the head of our ravines, are their fortifications; their locations selected with skill, adapted to refuge, subsistence and defense. The uprooted trees of our forest, that are the growth of centuries, expose their mouldering remains; the uncovered mounds reveal masses of their skeletons promiscuously heaped one upon the other, as if they were gathered and hurriedly entombed.

"In our valleys, upon our hillsides, the plough and the spade discover their rude implements, adapted to war, the chase and domestic use. All these are dumb yet eloquent chronicles of bygone ages. We ask the red man to tell us from whence they came and whither they went, and he either amuses us with wild and extravagant traditionary legends, or acknowledges himself as ignorant as his interrogators. He and his progenitors have gazed upon these ancient relics for centuries, as we do now—wondered and consulted their wise men, and yet he is unable to aid our inquiries. We invoke the aid of revelation, turn over the pages of history, trace the origin and dispersion of the races of mankind from the earliest period of the world's existence, and yet we gather only enough to form the basis of vague surmise and conjecture.

RELICS NUMEROUS

"There is perhaps no part of the United States where ancient relics are so numerous. Probably the ancient inhabitants, being assailed by an invading enemy, made this a refuge in a war of extermination, fortified the commanding eminences, met the shock of a final issue; were subject to its adverse results. The evidence that this was one at least of their final battle grounds, predominates. They are the fortifications, entrenchments and warlike instruments, which would indicate that there was a war of extermination.

"We are prone to speak of ourselves as the inhabitants of a new world, and yet we are confronted with such evidences of antiquity! We clear away the forests and speak familiarly of subdueing a 'virgin forest'—and yet the plough upturns the skulls of those whose history is lost! We say that Columbus discovered a new world. Why not that he helped to make the two old ones acquainted with each other?"

"I have seen several of these works in the western part of this state. . . . These forts were erected on the most commanding ground. The walls or breastworks were earthen. The ditches were on the exterior of the works. On some of the parapets, oak trees were to be seen, which, from the number of concentric circles, must have been standing 300 years; and there was evident indications, not only that they had sprung up since the erection of these works, but that they were at least a second growth. . . .

"These fortifications have been generally considered as surpassing the skill, patience and industry of the Indian race, and various hypotheses have been advanced to prove them of European origin. . . . I believe we may confidently pronounce that all the hypotheses which attribute those works to Europeans are incorrect and fanciful—first, on account of the present number of the works; secondly, on account of their antiquity; having, from every appearance, been erected a long time before the discovery of America; and finally, their form and manner are totally variant from European fortifications, either in ancient or modern time. It is equally clear that they were not the work of Indans . . .

"The great law of self preservation compelled them to stand on their defence, to resist these ruthless invaders, and to construct numerous and extensive works for protection. And for a long series of time the scale of victory was suspended in doubt, and they firmly withstood the torrent; but, like the Romans in the decline of their empire, they were finally worn down and destroyed by successive inroads and renewed attacks. And the fortifications of which we have treated are the only remaining monuments of these ancient and exterminated nations. . . .

STATED BEFORE TRANSLATION

"What has become of these ancient people? And why have we no history of such a nation as must have inhabited this part of the world? Probably if a knowledge of these ancient people is ever obtained, it will be derived from inscriptions on stone or metal which have withstood the rust of time."—O. Turner, "Pioneer History of the Holland Purchase of Western New York," pp. 19-26.

This statement was made only a decade before the Angel Moroni appeared to Joseph Smith and told him about the gold plates on which was inscribed the history of America's early inhabitants.

Just one month before the contract was signed for the publication of the Book of Mormon, the following was printed on the same press which later published this divine record of the slumbering nations of antiquity:

GAP IN HISTORY

"In relation to the civilized people who once inhabited this country . . . and whose fate remains involved in mystery and obscurity, probably nothing definite will ever be known. There appears to be a gap in the history of the world, so far as relates to them, which can never be filled. . . . True, we may conjecture what and who they were:—we may picture them in our minds as a flourishing and mighty nation, possessing the advantages and blessings of civil and religious liberty; powerful in wealth and natural resources; combining moral and political excellence, and seated upon the pinnacle of national prosperity and glory—and we may suppose that some dreadful plague swept them from the face of the earth; or perhaps, like Sodom and Gomorrah of old, their national sins became so heinous, that the Almighty in His wrath utterly annihilated them:—but after all, our conjectures cannot lead us to any satisfactory results.

"Who they were, from whence they sprung, and what was their destiny, remains locked up in the womb of the past, one of those events which defy human ken or human examination. . . . The origin, the history, the destiny of that people, together with the cause of their extinction is . . . consigned to the receptacle of things forever lost upon the earth."—"The Wayne Sentinel," June 24th, 1829.

To the thousands who accept the Book of Mormon as a divine record, this profound mystery has been solved. To them "voices speak from the dust," answering this and many other perplexing problems relating to the American Indians.

For The Young Folk

Father in Heaven who lovest all,
Oh, help Thy children when they call;
That they may build from age to age
An undefiléd heritage.

Teach us to look in all our ends
On Thee for judge, and not our friends;
That we, with Thee, may walk uncowed
By fear or favour of the crowd.

Teach us delight in simple things,
And Mirth that has no bitter springs;
Forgiveness free of evil done,
And Love to all men 'neath the sun!

Teach us to bear the yoke of youth,
With steadfastness and careful truth;
That, in our time, Thy Grace may give
The Truth whereby the Nations live.

—Rudyard Kipling.

ABRAM OF UR

ABOUT two thousand years before Jesus was born, there lived in a land called Ur of the Chaldees a young man whose name was Abram. He was unhappy in the house of his father, because the people had turned from doing good, and were worshipping idols and false gods which they had made for themselves. Sometimes they even offered up their own children as sacrifices to these gods.

Abram, who was a very good man, tried hard to worship the true God. He was always preaching to the people, but they took no notice of him. One day one of the wicked priests tried to kill Abram because he would not bow down and worship the false gods. Abram prayed unto the true and living God to save him, and his prayer was answered. The wicked priest was put to death, and the altar and all the false gods were destroyed. God told Abram He would guide him into a strange land to make a new home, and bestowed upon him the true priesthood. Afterwards Abram's name was changed to Abraham, and he and his wife Sarah and a few of their relatives left the land of Ur of the Chaldees to go and live in the land of Canaan.

God promised Abraham many things, saying that He would bless all the people who blessed him, and curse all the people who did wrong things to him and his descendants. Abraham and his wife travelled until they came to a place called Bethel, where they built an altar and praised God for their deliverance. Because of famine in the land, though, they were forced to go into Egypt for a time, but when the famine was over they returned to Bethel, where the first altar had been built. Later, Abraham went to live in the land of Canaan, where God blessed him, saying that the land would belong to him and his descendants for ever, and that his people would be as numerous as the sands upon the seashore.

Next week we will read more about Abraham and his wife Sarah, and their son Isaac.

E. M. B.

Home Missionaries' Page

"REMEMBER THE WORTH OF SOULS IS GREAT IN THE SIGHT OF GOD."

TO help our full time and Home Missionaries fulfil their sacred duties, we give some suggestions and counsel which will enlarge their understanding, increase their ability, and give them power of expression and the spirit of testimony.

1. When you reach your field of labour, let all your talents, affections and powers be centred on the work of the ministry. When you reach your destination on a visit to a home of members or friends, keep before your mind the purpose you have set out to fulfil.

2. Carefully observe and perform all instructions and advice given you by those in authority.

3. Get an understanding of the Gospel through prayerful and careful study, and teach it as the Spirit directs. Study the scriptures with care—the Bible, the Book of Mormon, and the Latter-day Revelations. Store your mind with knowledge of truth, and the Spirit of the Lord will bring it to your remembrance.

4. Live near the Lord, so that you can approach Him and appeal to Him on all occasions. Do all things with prayerful heart. Pray vocally morning and evening; oftener when necessary. Pray secretly every day. Prayer should be appropriate to the occasion, according to your needs, and the Spirit of the Lord will direct you if you can be responsive to the divine influence.

Reports from the Field:

"I find my workmates are interested in the Gospel only in so far as it affects a practical difference in the general uplift and social improvement of society, health, economic conditions of the people who have accepted and practised it."—James F. Craske, Chiswick.

"I find that the best way to approach friends in order to expound the Gospel is through the various activity channels of our Church: home beautifying, socials, dancing, study of the many professions which we urge our people to take up."—Eda V. Longbone, Brighton.

"Have made contact with two Norwegians from Belgium. They received pamphlets with a gesture of thankfulness."—Geo. W. Laycock, Sheffield.

"I gave out ten tracts. This was my first attempt in tracting, but I can truthfully say that I enjoyed it very much."—Edna Maybury. Sheffield.

"I have loaned 'Added Upon' to a neighbour. I had a good talk with the same person on our religion. I am happy in the work and hope I shall do better each week.—B. Laycock, Batley.

"400 tracts distributed to 200 homes, the same homes as the week previous. Tracts distributed: 'Complete Religion' and 'Guide Posts to Happiness.'" —H. Cheetham, Sheffield.

"Enjoyed visiting friend's home. We had a trio in the Branch. Friends have asked to join us and now we have formed ourselves into an octet, which we hope will be a success.—Olive Snow, Rawmarsh.

"I am pleased to say that the Cottage Meetings are going very well, and that the inactive Saints are attending."—Alice Wathall, Derby.

BY MY DAILY ACTIONS I WILL PROVE MY ALLEGIANCE TO MY CHURCH AND MY GOD.

A. K. A.

American L.D.S. Girls Respond To British L.D.S. Pen Friendship League

R.F.D. 3, Box 9,
Tremonton, Utah,
U.S.A.
November, 1941.

Dear Friends,

We girls who are members of the L.D.S. Church have been asked by the "Millennial Star' to write to you boys who are fighting shoulder to shoulder in the battlefields.

We think of you boys often, and hope and pray that the war will end that we all might be at peace once more. I imagine it is very hard to keep up your courage and faith, but I know you who do so will receive great blessings in the end. As yet our boys here in America have not yet started to fight, but we all worry for fear they might be called at any moment.

I and several other girls whom I associate with a great deal are all writing to you boys. Where our letters will go and who they will reach we don't know, but we wish them the best of luck and hope they will reach you and find you in good cheer, health and good luck, and will write in return.

We know a few boys now in England who have volunteered to give their lives to help you win the battle. We hope you win. We know you are grand people. Our L.D.S. Missionaries all return from the British Mission saying how kind and humble you are.

I have spent the last three years in Salt Lake, and enjoyed it very much. There I had the opportunity of attending Conference in the great Mormon Tabernacle. It certainly gives you a thrill to see the thousands of people that come to hear what our leaders have to tell us. I hope that some day you will have the same opportunity.

I am home at the present time, working in the sugar factory. This is the first time since the World War that women have been employed there, but all our boys joined the National Guard and are in California waiting to be called on foreign service. There are twenty-six women and two hundred men, but we all get along swell together.

We celebrated Thanksgiving in our State on November 20th. We all spent a very nice day together.

Four weeks from now Christmas will all be over for another year, and we will be preparing for the New Year, and I do hope it will bring better luck and better times for every nation. I do wish that Germany could see where they are wrong and would take the defeat and end the war, so there would be no black marks for '42, but, of course, that would never happen.

Our boys throughout the nation now in uniform are being

(Continued on page 32)

RELIEF SOCIETY AND ITS CENTURY

(Continued from page 20)

for the sick; it encouraged and aided women to study medicine; it established the first hospital in the Latter-day Saint Church—the Deseret Hospital.

When Utah in its isolation feared food shortage, Relief Society women stored grain. They helped to establish and support early industries in the West, notably the silk industry. When the women of the nation were struggling for woman suffrage, Relief Society women joined them heartily in their efforts, paying their own expenses to attend suffrage conventions in far away cities.

LENDS FULL STRENGTH

Today the Society is devoted to the Church Welfare Programme, and is lending its full strength and support to this great and important cause.

Relief Society women feel that the official recognition of the women of the Church by the Prophet Joseph Smith was one of the most important movements inaugurated by him. It is remarkable and almost incomprehensible that in those dark for women one hundred years ago, he, above and in advance of all other men in public life, both saw the necessity for woman's individual expression and expansion, and gave her full opportunity in this Church to realize these through an organization. The only explanation must be that it was with a prophetic eye that he saw and comprehended the full importance of the mission of women, who are the mothers and first teachers of men.

DEATH TAKES THE WIFE OF ELDER JOSEPH F. MERRILL

SISTER EMILY TRAUB MERRILL passed away September 29th, 1941. Her death was sudden, the result of a heart attack at the age of sixty-two. Members of the British Mission will remember Sister Merrill from the time she was here with her husband, Elder Joseph F. Merrill (of the Council of the Twelve), whilst he laboured in this land as President of the European Mission, 1933-36. Sister Merrill held the position of Consultant Advisor to Women's Auxiliary Organizations throughout the European Missions.

Her life has been devoted to the Church and her family, while her activities as a teacher of great merit have been of valuable assistance to the community. She has taught extensively in Salt Lake schools and was serving on the faculty of the University of Utah when the call to the Mission Field caused her to retire. Possessing a varied knowledge of world affairs she was a keen student and was President of the Authors' Club, and had been an officer in several social and study groups. Her conversation always showed evidence of careful thought and a dependable knowledge and her work in the European Missions was backed by a considerable experience of humanity, having a resultant splendid and refining influence on all she came into contact with.

The sympathies of the members of the British Mission go out to Elder Merrill in his bereavement and unitedly, we praise the name and hallow the memory of Sister Emily Merrill.

Home Missionary Conventions

THE first Home Missionary Convention was held in Sheffield District on Sunday, November 9th, 1941. The first session was held at 11.0 a.m., conducted by Brother R. K. Birkhead of Barnsley. After the opening exercises, Brother Frank Smith of Doncaster spoke on the New Order, introduced by Joseph Smith the Prophet. Sister Elsie Quinney of Rawmarsh spoke upon the New Order under Brigham Young. Brother John Snow of Rawmarsh spoken upon the New Order applied to the present day. District President Geo. H. Bailey gave a summary of the talks of the previous speakers, and was followed by Mission President A. K. Anastasiou, who gave a special message to the Home Missionaries. Total attendance, 60.

The afternoon session commenced at 2.15 p.m. and was conducted by Brother Frank Smith. Sister Jane Birkhead of Barnsley spoke upon the theme "Christ will come." Sister Winifred Bailey spoke upon events preceding the Millennium. Brother Fred K. Birkhead took for his subject, "How we must prepare," and was followed by President A. K. Anastasiou, who spoke on "The New Order." 110 persons present.

At 5.30 p.m. a special lantern lecture, accompanied by radio gramophone records of the "Fullness of Times" and recordings of the Tabernacle Choir and Organ, was given by Elder Arthur J. Fisher. About 40 people were present.

Music for the Convention was supplied by Brother R. K. Birkhead, violin, Doncaster Branch Chorus singing "My Task," Sheffield Branch Chorus singing "The Holy City," Rawmarsh Branch Chorus singing "In a Monastery Garden," and President A. K. Anastasiou who sang "I have read of a Beautiful City."

Staffordshire, Handsworth, Sparkbrook and Kidderminster Branches of the Birmingham District held a Relief Society and Home Missionary Convention in the Sparkbrook Branch on Sunday, 14th December, 1941. Sessions were held at 11.5 a.m., 1.30 and 2.40 p.m.

The first session was divided into Relief Society and Priesthood, under the direction of Sister Bertha Collins and District President Norman Dunn. In the Relief Society Section, Presidents reported on conditons of the Branch Societies. Talks were given by Sisters Esther Gittins, Doris Webb, Edith Rees, and Myrtle Carter on Relief Society work. In the Priesthood Section the talks were "What my Priesthood means to me," by Brothers Basil Dunn (deacon), George Evans (teacher), Lorenzo P. Dunn (priest), and Elder E. John S. Jones, interspersed by instructional comments and advice by District President Norman Dunn.

Home Missionaries convened at 1.30 p.m., under the direction of President Dunn. Sister Louise Taylor, Lady Missionary, made the opening remarks. District Home Missionary statistics were given by President Dunn, and Branch Supervisors reported on the work done by Home Missionaries under their jurisdiction.

The General session convened at 2.40 under the direction of President Dunn. Talks were given by Sisters Jessie St. J. Yates, Louise Taylor, and Bertha Collins, on "Home and Service to Fellowmen," interspersed by musical items by the Sparkbrook Ladies' Chorus. Addresses were also given by the Birmingham District Presidency, President Norman Dunn, Elders Geo. E. Hunter and Wm. St. John Yates, on "Answers to Prayer," "Necessity of great care in Ordinations," and "Advancement in the Priesthood." Finally a blessing was given on the heads of the congregation. Attendance at the General session 65, including friends.

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L.D.S. PEN FRIENDSHIP LEAGUE

(Continued from page 30)

released the 10th and 20th of December for two weeks and one month furlough, so that they can spend Christmas with their parents and loved ones.

I hope you will have a very Merry Christmas and a very Happy New Year full of good luck for all of you. I hope you will write and let us know how you are all getting along.

Yours very truly,

EDITH ANDERSON.

IMPORTANT ANNOUNCEMENT

SPECIAL CONFERENCE

AT THE COMMENCEMENT OF THE YEAR 1942

CHANGING CONDITIONS DEMAND THAT WE CONSIDER IMPORTANT MATTERS OF THE CHURCH AND RE-PLAN THE WORK IN THE BRITISH MISSION

IT IS THE DESIRE OF THE MISSION PRESIDENCY THAT ALL

DISTRICT PRESIDENTS

ATTEND

A TWO-DAY CONFERENCE

AT THE

MISSION OFFICE

SATURDAY AND SUNDAY, JANUARY 17th and 18th, 1942

THE MISSION PRESIDENCY WOULD ALSO BE VERY HAPPY TO HAVE IN ATTENDANCE COUNSELLORS IN THE DISTRICT PRESIDENCIES IF POSSIBLE

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